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All communications should be addressed to Allen C. Thomas, Editor, Haverford, Pa.

A copy of this Bulletin is furnished gratuitously to each member. Additional copies at 30 cents each.

Editorial Note

In assuming the editorship of THE BULLETIN the editor solicits the co-operation of all interested in the ends for which this journal has been established: (1) the printing and preservation of hitherto unpublished or rare documents, letters and journals, and also any material relating to the history of The Friends, whether general or local, that seems worthy of publication; (2) the publishing of historical and biographical papers on subjects connected with Friends, or in some way allied with them; (3) as a medium for the interchange of views on historical topics; (4) as an information bureau for historical and biographical questions and matters.

Brief items are specially desired, for they are not only interesting in themselves, but they also often lead to further research and discussion, and sometimes bring to light valuable material which might otherwise be lost sight of.

It is hoped to issue from two to three numbers of THE BULLETIN per year, as material may justify.

An account of the early history of Indiana Yearly Meeting, by Charles F. Coffin, will appear in the next number of THE BULLETIN.

Notes and Queries

MARRIAGE OF WILLIAM CODDINGTON

In Watson's Annals of Philadelphia, Vol. I, p. 301 (1857), "Primitive Courts and Trials," the following rather surprising item is found:

"In 1693—Indian Ben petitions the Court for his freedom—States that he was originally a native Indian of New England, *brought from Rhode Island by William Coddington, Esq.*—that after his death, the widow[1] became the wife of Robert Ewer,[2]

[1]Anne Coddington, 2d wife of Gov. William Coddington and author of the appealing letter to Gov. Endicot, copied in Besse, Vol. 2, p. 207, does not appear to be laid in the Coddington burial plot at Newport, referred to in last issue of THE BULLETIN.

[2]Robert Ewer, is spoken of elsewhere by Watson, as "A Public Friend," and by Bowden in his History of Friends in America, in Vol. 2, p. 52, as travelling in 1694 "in the work of the ministry in the Colonies in the South."

(a Friend, owner of Black Horse Alley), who now holds him still to service. He prays release, etc."

Is there any record of this marriage in Friends' Annals?

M. G. S.

The George Fox Lot in Philadelphia

In the Memoir of George Fox, by Wm. and Thos. Evans, Friends' Library, Vol. I, p. 104, the following passage occurs:

"A piece of ground which he (Geo. Fox) owned near Philadelphia he gave for a botanical garden, for 'the lads and lasses of the city to walk in, and learn the habits and uses of the plants.'"

What has become of this gift of Geo. Fox?

New York. INQUIRER.

The So-called "Letter from Cotton Mather Regarding William Penn"

The above named letter has been going the rounds of the newspapers again; it appears to come to the front about once in five years. The daily newspapers, as before, have, as a rule, been deceived by it, and even some of the Friends' journals have republished it. There is no doubt whatsoever that the whole thing is a fraud. It carries on its face the presumption of forgery. It bears the date of 1682. At that time Cotton Mather was but nineteen years old, and, though he was a very precocious youth, it is not at all likely that he would have written in such a strain or on such a subject at that age. The Rev. John Higginson is addressed as being of Newport, Rhode Island, whereas he was the minister at Salem, Massachusetts. Moreover, the style is not like that of Cotton Mather.

There is, however, the statement of one whose knowledge of the circumstances of Penn's life was unsurpassed—the late Howard M. Jenkins, of Philadelphia. On the very day before his lamented death he wrote the following note to the editor of *The Friend* (Philadelphia):[1]

"Friends' Intelligencer, 10/10/02.

"Dear Friend:—

"The 'Cotton Mather letter' was a hoax—an absolute for-

[1]The Friend, 10th Mo. 18, 1902.

gery—by a man named Shunk, of Easton, Pa. Its character has been again and again stated—several times in this journal.[2]

"Very truly,

"HOWARD M. JENKINS."

As a means of identification, one of the newspaper reproductions is here given:

PLOT AGAINST WILLIAM PENN

ANCIENT LETTER TO NEWPORTER LAYS BARE THE SCHEME TO SELL HIM INTO SLAVERY.

The controversy over the question whether Cotton Mather, of Boston, entered into a plot to capture William Penn and the first colony of Quakers and sell them as slaves in the Barbadoes has been settled, it is said, by the finding of the letter from Mather to John Higginson, of Newport. The document, in the possession of George A. Reynolds, Clerk of the Fire Board of Hartford, shows that the letter of Cotton Mather was as follows:

"Boston, Sept. ye 15th, 1682.

"TO YE AGED AND BELOVED JOHN HIGGINSON.

"There be at sea a shippe called 'Ye Welcome,' R. Greenaway, Master, which has aboard an hundred or more of ye heretics and malignants called Quakers, with W. Penne, who is ye chief scampe, at the head of them. Ye General Court has accordingly given secret orders to Master Malachi Huxett of ye brig Propasse to wallaye sed 'Welcome' as near ye coast of Codde as may be and make captive ye said Penne and his ungodly crewe so that ye Lord may be glorified and not mocked on the soil of this new countre with ye heathen worships of these people.

"Much spoyle may be made by selling ye whole lot to Barbadoes, where slaves fetch goode prices in rumme and sugar, and shall not only do ye Lord great service in punishing the wicked, but we shall make great good for his ministers and people. Master Huxett feels hopeful, and I will set down ye news when his shippe comes back. Yours in ye bowels of Christ.

"COTTON MATHER."

PRE-REVOLUTIONARY CUSTOMS IN PHILADELPHIA

Friends in Philadelphia in pre-Revolutionary times availed themselves of the bake-houses for the accommodation of the public. These were a continuation of the London custom. Family dishes were sent to be baked, and the trouble and expense of a built-in oven, with all its paraphernalia, were thus avoided in a small family. One of these bake-houses stood at the corner of

[2]A search in the files of the *Intelligencer* has failed to find the articles referred to.—ED.

Second and Dock streets, where shallops, with falling masts to avoid the low bridge, discharged flour.

Upon this same corner, to the year 1695, a cowherd stood every morning early and blew his horn. The cows gathered, standing until all were assembled, and then passed at the word of command, to the green pastures in the country—near Broad Street Station, probably!! In the evening the picturesque procession came wandering back, the cowherd blew his horn, the housekeepers opened their gates, and the cows, at another blast, went each to her stall.

Examples of Early Needlework Desired

The undersigned would be glad to locate any examples of Quaker needlework earlier than 1730. Samplers are especially important and interesting, and it is desired to increase our knowledge of domestic arts by a study of the accomplishments with the needle of our early Quaker settlers in America. Information on this subject will be very welcome.

Haverford, Pa. Amelia M. Gummere.

Timothy Davis

In connection with the reference to Timothy Davis in the letter of Joseph Wing (see page 114) the following extract from the Memoir of Henry Hull (1765-1834) will be interesting. Henry Hull was a minister of New York Yearly Meeting. He writes in Eighth Month 1795, after naming several places he had visited in New England: "At the last of which (Long Plain) was Samuel Wetherill, a preacher among those who separated from Friends in Philadelphia, known by the name of Free Quakers. He had taken a voyage into these parts for the purpose of discouraging Timothy Davis from returning back to the Society of Friends. Timothy was once a favored minister in the Society, but had separated from it, and drawn many away with him; but being made sensible of his error, he had offered an acknowledgement, condemning his conduct, and was reinstated in membership. "Henry Hull, Philadelphia, 1873," pp. 68, 169.

The name of Timothy Davis appears in the list of the Free Quakers as given by Charles Wetherill in his "Free Quakers," Philadelphia, 1895, p. 112, T. D. is put down as having joined in 1782. His disownment was due to his support of war.

Nathan Hunt and His Times

By Mary Mendenhall Hobbs.

In traditional Quaker history within the limits of North Carolina Yearly Meeting there is no name more revered than that of Nathan Hunt. He was regarded by the men and women of the past generation with a veneration given to prophets and seers, and they handed on his memory to their children as one far above the rank and file as minister and religious leader, and as one not only interested in everything which promoted the good of humanity, but one who threw his powers of mind and body into all philanthropic efforts of his time, which were within his reach.

He must have been a most remarkable man to have left the impress he did upon his own and the succeeding generation, and it is to be regretted that so little of real historical value can be found concerning him. One small volume containing sketches of the lives of William and Nathan Hunt,* prepared by their monthly meetings as memorials, together with several letters from the same, is all which is historically exact. "Reminiscences," prepared for *The Christian Worker* several years ago by David Hunt, of Lynn, Mass., a grandson of Nathan Hunt, born and reared in the house with his grandfather, is full of interest and doubtless is, in the main, authentic; but it was written from memory, and, while the occurrences are undoubtedly facts, the long discourses reported after such a lapse of years give one the impression that they may or may not be the very words of Nathan Hunt. It is, however, by far the fullest record that can be found in regard to the life of one who occupied for a long period of years the most prominent place in North Carolina Yearly Meeting. I may say, too, that nearly every one of the incidents related by his grandson are those which we have heard rehearsed over and over by our parents and grandparents, and are thus substantiated. The "Memoirs and Letters" contain much spiritual instruction, but very meagre accounts of the temporal affairs and occupations of the two men. Still, they faithfully represent the Quakerism of their day, which looked little to the outward, but regarded the tender spirit and obedient heart, the individual guidance of the Holy Spirit as of far more weight than worldly possessions or personal comfort.

*"Memoirs of William and Nathan Hunt, Philadelphia, 1858.

During Nathan Hunt's young manhood, the War of the Revolution was waged, and his home was within a few miles of Guilford Court House, where an important battle was fought; and yet we only have the slightest reference to those times in anything from his pen. We know from other sources that he suffered no small losses, being robbed of cattle and provisions, and was at one time reduced almost to want: all of which he bore with Christian patience and fortitude. The army of Greene, as well as that of Cornwallis, without doubt passed very near, if they did not actually traverse, his farm, as it was between the old New Garden Meeting House and the battlefield, and all intervening territory was skirmish ground. The meeting house was used as a hospital, and fifteen British soldiers lie buried under the great white oak in the Friends' burial ground. But no word of all this is recorded in letter, or, indeed, in the Minutes of New Garden Monthly Meeting.

Only one brief record of anything pertaining to all those stirring days is found in the book of Minutes. The Friends went on marrying and giving in marriage, and disowning people for marrying out and other offences, apparently absorbed in such matters, heedless of the mighty movements throbbing about them. Of course, in their daily lives these things must have affected them, but it is part of Quaker nature, I fancy, to be abstracted from the things of time and sense. George Fox went from one end of England to the other during the most stirring times the realm ever witnessed, and leaves almost no record of them except as they affected his own ministry.

It is very difficult to go back in imagination to the times of Nathan Hunt. Those of us who were living before the Civil War can scarcely picture to ourselves the country and customs which existed then, and the days of Nathan Hunt reach back twice as far again. Forests covered nearly the whole of the country, and from these the red man had not been entirely driven away. Wild animals and game of all kinds were abundant and every man who amounted to anything was a fine marksman. Shooting contests were common occurrences and prizes of various sorts were awarded—turkeys, fat pigs, etc.—for the one who could oftenest hit the mark. Huge trees of oak, hickory, walnut, maple, beech, black and sweet gum, ash and poplar, and many other varieties covered the ground in a dense growth. These were to be felled

and land cleared for cultivation. The logs needed for buildings were to be hewn, the others rolled into great piles and burned to get rid of them. These "log rollin's" were social occasions, as were "corn shuckin's," and great preparations were made for them in the housewives' department. Everything was to be done, and strong arms and willing hands were ready and eager for the doing.

These early settlers came from Pennsylvania at the same time that the Scotch-Irish emigration took place. They were English with an admixture of Welsh and Scotch, as the names common at that time plainly show. Central Carolina, with its vast forests and abundant streams, its fertile soil and delightful climate, enticed them. The Quaker immigrants settled in Guilford, Randolph and surrounding counties, which at that time were known as Iredell County. Lord Carteret, Earl of Granville, deeded them lands, and trees were branded to mark the boundaries. It is interesting to picture to ourselves how these people formed self-sufficient communities. If a neighborhood stood in need of some profession or handicraft which was not forthcoming, young men were sent back to Pennsylvania to acquire the trade and came home to prosecute their calling. My own grandfather and a brother were thus sent to Chester, the original American home of the family, to learn the potters' and the tanners' trade, while their sister was sent to Germantown to be educated in order that she might conduct a school for young ladies. Almost every community was thus independent.

Grist mills were numerous: the splendid water power was at once harnessed to this end, but sawmills were few, and planing mills were unknown. The boards for floors and "gum ceilings" were planed by hand and most of the houses were of hewn logs, though a few brick houses were built before the Revolutionary War.

The manner of life was simple and very hospitable, and as most of the colonists were pretty well educated, the society was intelligent and eager for the news from the outside world, which was far, far away. There were no railroads, and it was some time before the plank roads, over which the huge stage coaches lumbered, were built from one large town to another. Travelers were welcomed, and a private letter from the "folks at home," so soon as the recipient himself could read it, was regarded as public

property. There was little money in the country and such stores as there were, were "Cash and Barter," and mostly barter. My own grandmother wove cloth of flax and wool, and rode on horseback twenty miles carrying the same to the old Moravian town, Salem, and there exchanged her barter for the silk to make her wedding gown. Sheep were kept, and from their fleece were made the stout woolen garments for winter wear. The women and men shared in most of these tasks. The sheep-shearing was usually done about the middle of May; then during the evenings the family picked the wool, and afterwards the women carded, spun and wove it. Every family owned the necessary implements for this work, and all through the summer and fall the busy buzz of the wheels could be heard from every home. Later the looms were banging, and there was great pride in seeing how many hanks a day could be spun or how many yards of cloth could be rolled around the cloth-beam. These clothes lasted long, as did the home-made shoes, and boots, and hats.

David Beard was the hatter for all this part of the country, and his hats never wore out; they lasted and lasted until they became thoroughly identified with the owner.*

The early settlers do not seem to have been familiar with the cultivation of cotton. Flax was the fibre they employed for summer clothing, and some of the bed ticks woven in those days are still in existence, if not in that same form, even yet good, substantial cloth. Everything was hand-made—wagons, carriages, all parts of the machinery of mills and looms and spinning wheels; all tools, as plows and hoes, rakes and spades. Every community boasted a cabinet maker, who made the bedsteads, bureaus, corner cupboards, tables and chairs. Clocks were often made at home, and it is surprising how some of these stand the test of time, and unto this day continue to keep abreast the passing hours. They have lived through the stagecoach period and through the rushing railroad flyers, and are still ticking serenely away while automobiles puff and wheeze, and airships are projected. Some clocks were imported from England and only the cases made from our Carolina walnut.

Fayetteville, on the Cape Fear River, was the nearest port, and "waginning to Fayett" was a regular business. Not many goods were imported other than the fine qualities of dress goods

*The hat worn by Nathan Hunt is now in the museum at Guilford College.

and sugar, coffee, tea, molasses, etc. Few carpets were used, and these were woven of rags on the looms at home. Books, too, were scarce, and were loaned around until it was difficult to say where any certain one could be found. Schools were a very uncertain quantity, but somehow most of the children acquired quite "a good bit of larnin" and developed into a strong, sturdy race of people with sterling character.

They were the freest of the free, and were not molested by the native tribes nor the English government; and could they have kept their borders clear of that blight of civilization—*slavery*—the land might have become a veritable Garden of Eden. It came and conquered, and has left in its fell wake confusion and resentment, together with grievous burdens and problems. The Friends participated in the plunder, and the account of their awakening to the iniquity of the traffic and their steady and courageous fight is one of the most interesting episodes of Southern Quakerism.

Although this occurred during the lifetime of Nathan Hunt, and he himself was one of the most outspoken and valiant anti-slavery leaders, it is much too long a story to tell in this connection. It was the Quaker battlefield for near a hundred years, and gave North Carolina Yearly Meeting its severest discipline and deepest concern, and seriously affected its growth and influence. The presence of slavery in North Carolina dispersed our members over the entire West, whither they fled to found homes and meetings and schools upon free soil.

But to return to the early days. The home of Nathan Hunt was a typical Quaker home. As the centre of a large social circle, relatives and friends came unannounced and were welcomed to such as the family was provided with. They came often long distances in carriages and wagons, and made quite extended visits. "Visiting Friends" in particular were welcome guests, and the best the household afforded was placed at their disposal. "This is thy home so long as thou wilt honor it with thy presence," was not a formal but a true expression.

The various meetings of the society were looked forward to and arranged for as great social as well as religious events. For days before Quarterly Meetings the homes were active in preparation. The arts of the housewives were exhibited with no little pride in the variety of cakes and pies and various viands, baked and stored for these occasions. Most of the cooking was done

over the fire in large fireplaces. The larger homes had brick ovens built in some convenient spot outside, where quarters of beef, a dozen chickens, a saddle of mutton, etc., might be roasted. In these, too, bread and pies and cakes were baked in great quantities; for sweets, honey was used extensively. Every home had its "stands" of bees. Apple butter was made, but not so many jellies and preserves as we provide nowadays. Apples, peaches, pears and cherries were dried in great quantities, and the forest nuts were gathered, hulled and dried for winter store.

In the "Reminiscences of Nathan Hunt," above referred to, the wide piazza is often mentioned, and in most homes this was the family sitting room for three-fourths of the year. It was usually large enough to accommodate not only the family but numerous visitors, and here all gathered in the evening for social converse. If there was some particular work on hand, such as fruit-drying, all hands helped; apples or peaches would be placed in tubs and boxes, and the men and boys peeled while the women folks quartered the fruit and took out the core. During the winter months the logs blazed in the huge fireplaces and the apples "sputtered in a row," and cider drinking was as common as in Whittier's Snow-Bound days. Here, locust beer was also a famous beverage, and most families had tubs of locusts and persimmons fermenting to make this drink. They drank a good deal of stronger stuff, too, and kept decanters of a fluid we abjure on their sideboards, and barrels and kegs of it in their cellars. This was home-made and unadulterated. If a Friend was too poor to provide the necessary refreshment in the way of whiskey or brandy for his harvesters, the meeting appropriated the money to him. From all the acounts of their doings to which I have listened, why they were not all drunkards is more than I can make out. Our meetings nowadays would be kept busy dealing with such people as were then the leaders in society, but they would have had us all disowned long ago "for not appearing as Friends" and for "marrying out" or "marrying contrary to the good order of our society." They adhered to plainness in dress and address, as we learn from their records, and yet their ideas of plainness would not correspond with our own; for I was told by my dear great-aunt, Delphina E. Mendenhall, that she, as a girl, saw a man at meeting dressed in a pea-green Quaker coat and pink pants. Evidently colors were not regarded as now, and the conventional

drab was not insisted upon. If anyone desired, she might wear green or yellow, red or blue, provided the garment conformed to a certain cut. Think of it! owning slaves, drinking what whiskey they wanted, and going clad as the rainbow, but Quakers still!

There was a dignity and solemnity about their meetings for worship which we are in danger of losing, and an earnestness and zeal in the business meetings which we would do well to imitate. They were true to their convictions; and when once convinced that slavery and whiskey were wrong, they cut them off regardless of consequences.

They were staunch supporters of their peace principles and generally refrained from bearing arms during the Revolution. They may and may not have been quite as peaceable and as long-suffering as were George Fox and Barclay. I have the tradition of one worthy elder who was so incensed at something which was said to another during business meeting that when he spoke of it in the meeting-house yard, he said, "If he had said such a thing to me I should have knocked his head a Sabbath day's journey from his body." Rather strenuous Quaker doctrine, but fact; and such people were Friends.

We occasionally hear some rather startling expressions from Nathan Hunt himself, and it is well for us to understand his environment and something of the times in which he lived.

Nathan Hunt was the son of William Hunt, whose father, Jacob, must have come to this country during the early settlements. He was not a Friend. He settled on Rancocas Creek, in New Jersey, and there, in 1733, William was born. Soon after the birth of this son, Jacob Hunt removed to Pennsylvania, where he died while William was a lad. The family was soon scattered, William going to live with an aunt in Maryland, who was a very strict Friend. He never joined the society, but was simply accepted by common consent, as he was a very serious, religiously-minded child. He began speaking in meeting during his fifteenth year. The elders kindly encouraged him and his gift developed very rapidly. He himself considered that his progress was too fast, as it led him into a feeling of vanity which, for the time being, destroyed his power. After a season the call was renewed and he had his work all to do over again, but at last became one of the most eminent ministers of his time.

He was a first cousin of John Woolman and shared the sin-

gle-hearted devotion of that saintly man. William Hunt came to Carolina about the time of his majority and settled on a farm about two miles from the present New Garden meeting house. He was one of the earliest Friends of this meeting, and was so dedicated to the service of the Master that at one time he had preached in nearly all the Friends' meeting houses of America and frequently appointed meetings where none were usually held.

Though he had a large family in great measure dependent upon his industry and care, yet, when called by a conviction of duty, he cheerfully resigned them and his worldly concerns to the protection of his bountiful Master upon whose guardianship he had been taught to rely. In the year 1771, in company with his nephew, Thomas Thornburg, he went on a religious visit to London Yearly Meeting. He visited Friends in England, Scotland, Ireland and Holland, but was not able to finish the work which he had undertaken. He died of smallpox on the 9th of the Ninth month, 1772. He was thirty-nine years of age, and left a wife and eight children, of whom Nathan Hunt, born 26th of Tenth month, 1758, was the third, and so in his fourteenth year at the time of his father's death. His father's character impressed him deeply and he cherished the memory of his dignity "and manner about the home," and of his earnest devotion to known duty.

John Woolman, who was in England at the time of the death of William Hunt and who also died of the same disease a few weeks afterwards, makes the following mention of the event:

"At this place I heard that my kinsman, William Hunt, from North Carolina, who was on a religious visit to Friends in England, departed this life on the 9th of this [Ninth] month, of the smallpox at Newcastle. He appeared in the ministry when a youth, and his labors therein were of good savor. He traveled much in that work in America. I once heard him say in public testimony that his concern was in that visit to be devoted to the service of Christ so fully that he might not spend one minute in pleasing himself, which words, joined with his example, were a means of stirring up the pure mind in me."

In a letter from William Hunt to his cousin, Uriah Woolman, written during this visit, he thus alludes to John Woolman:

"We parted with dear cousin John two days since, who was then as well as usual. He has great and acceptable service here. The singularity of his appearance is not only strange, but very

exercising to many valuable Friends who have had several opportunities of conference with him. The purity of his ministry gains universal approbation. I hope he stands on that foundation which will bear him through all."

At the time of his father's death Nathan Hunt was a lively boy, full of fun and "the ring-leader in mirth and jollity." Serious impressions fastened themselves upon his mind even in the midst of gayety. At seventeen he felt distinctly called to the ministry, and he believed that the time had come for him to speak in meeting. He does not appear to have been faithful to these impressions, but was led into jovial companionship. He was, however, preserved from gross sins. Although he was in some degree drawn away from the rather rigorous exactness of those days, he remarks that he was preserved in plainness of dress and address. I well remember hearing those who heard him preach say that he always insisted upon the necessity of adherence to these matters, which certainly appeared of much more importance in those days than in our own.

Nathan Hunt was married at the age of twenty to Martha Ruckman, and continued to reside upon the family homestead at New Garden. Soon after his marriage his mother died suddenly, and this event awakened serious thoughts within his mind, which were more strongly impressed upon him by a very serious illness of his own, in which his friends despaired of his life. During this illness we have the first record of that mystic vision which he frequently experienced thereafter. A large field of service in the ministry now opened before him. In his twenty-seventh year he first appeared in the ministry in Tennessee, and afterward in his home-meeting.

Some of the early experiences as related when he himself was an aged man, in the hearing of his grandson, are very interesting and doubtless true to fact:

"There were few schools in those days and I never went to school but six months in my life. A Presbyterian minister named David Caldwell, who lived three miles from our home, told me to come to his library and get any book I wanted, and when I had read it, return it and get another. When we were going home from our daily work we would pick up pine knots and dry sticks of wood; and when we had done our chores, would collect around the blazing fagots and read our books. I observed the language

of the books and cultivated the habit of using it in my common conversation. The consequence was that I was often taken for a learned man. I spent much of my time in reading the Bible."

He gave this account of his mother's faithfulness after the death of his father:

"The death of my father left my widowed mother with a family of children to care for. My brother Isaiah, being the eldest, at once assumed the position of general caretaker. We had many difficulties and trials to contend with. The country was thinly settled. The meeting house was some two miles away, and when meeting day came my mother would ride the horse, with one child before and another behind her, while the older ones walked. She never failed to attend meeting when she was able to do so, and though she never spoke in any of our meetings, the action of her daily life was a continual sermon to me."

"We had many hard struggles during the Revolutionary War. The battle of Guilford Court House was about five miles from our house and the British army passed in sight of us. We often had to hide our horses and cattle from scouting parties of both armies, and yet with all our care at one time both my horses were taken by the British soldiers, and at another time my only cow was driven away."

Not long after the close of the Revolutionary War, his wife died and he was left in very trying circumstances, with six small children to care for. After three years he married Prudence Thornburg, and shortly afterwards removed to Piney Woods Meeting in Davidson County, within the limits of Springfield Monthly Meeting. Very soon after settling there he was acknowledged as a minister and his entire life thereafter was dedicated to the church in the service of his Master.

As his family was dependent upon his labor for sustenance, a call for service which took him from home was a very serious thing and caused him great anxiety; but he says that while following his plow he one day heard his name distinctly called twice, "Nathan, Nathan." On looking about no one could be discerned, and presently a great calm possessed his soul, and these words, without the voice, seemed impressed upon him: "Go and thou shalt lack nothing; neither shall thy family." Which promise was abundantly fulfilled and his faith strengthened.

In all his subsequent labors his wife was of great assistance

as he himself testifies—"a true helpmeet, always giving me up cheerfully to attend to my religious engagements and encouraging me therein, taking charge of my concerns at home and managing them with ability."

An extract from the memorial volume gives in short compass a resume of his religious visits, which extended over the American meetings and to London Yearly Meeting:

"In the year 1797 he obtained a minute of unity and concurrence to appoint meetings westward as far as Lost Creek, in the State of Tennessee. In the year 1798 he obtained a certificate, liberating him to perform a religious visit to Friends and others in the Northern and Eastern States, which visits he performed in the following year. In the years 1801, 1802 and 1803 he was engaged in attending and appointing meetings within the limits of North Carolina Yearly Meeting, and in attending Virginia Yearly Meeting, and some of the meetings belonging thereto. In the year 1804 he obtained a certificate and performed a religious visit to the inhabitants of the Northern and Eastern States. In the year 1805 he was engaged in visiting the Western Quarterly Meeting, and appointing some meetings adjacent thereto. Also, attended Baltimore Yearly Meeting, and some meetings in Maryland and Virginia. From 1805 to 1810 he was mostly engaged in visiting meetings belonging to North Carolina Yearly Meeting, and appointing meetings within the limits of the different Quarterly Meetings, and some out from amongst Friends. In the year 1810 he obtained a certificate liberating him to perform a religious visit to the inhabitants of Western Virginia, the Middle States, some Indian Tribes, Canada, and the eastern part of New England, which visit he performed in the year 1811. In this year he removed from Piney Woods and settled near Springfield, in Guilford county, of which Monthly Meeting he continued a member during the rest of his life. From 1811 to 1814 his religious services were within the limits of North Carolina Yearly Meeting in attending meetings, visiting families and appointing meetings from amongst Friends. In the year 1814 he obtained a certificate and performed a religious visit to Friends in parts of Virginia, Pennsylvania, Ohio and Indiana, and in the year 1815 he performed a religious visit to the inhabitants of Pennsylvania, New Jersey, Virginia and elsewhere.

During the years 1816 and 1817 he was mostly engaged in

appointing meetings in the adjacent neighborhoods, and attending the Western and Westfield Quarterly Meetings.

In the year 1818 he obtained the necessary certificates liberating him to perform a religious visit to Friends and others in Great Britain and Ireland; but, in consequence of affliction in his family, he was prevented from performing said visit until the years 1820 and 1821, in which years that service was accomplished.

From 1822 to 1831 his religious services were mostly within the limits of North Carolina Yearly Meeting, during which time he twice visited Bush River Meeting in South Carolina, and once Newbern and Beaufort.

In 1831, being under appointment from the Yearly Meeting to attend Virginia Yearly Meeting, and a General Conference of Friends in Philadelphia, he obtained a certificate and performed a religious visit to the Yearly Meetings of Virginia, New England and Ohio, and appointed meetings on his way going and returning. From all these visits he returned with satisfactory testimonials of the unity of Friends among whom he traveled.

In the year 1832 he obtained a certificate to perform a religious visit to Indiana Yearly Meeting and some of the meetings constituting it, but on account of bodily infirmity he was unable to perform the visit.

From this time he traveled but little from home; but often attended in Truth's service the meetings in the adjacent country, and while at Raleigh, under appointment from the Yearly Meeting, he appointed a meeting in that city.

Wherever Nathan Hunt went on religious service he made many warm friends, and his letters to these, as well as those to his wife and children, show a strong, affectionate nature and tender heart.

When age and infirmity prevented his more extended visits, he still exerted himself in helpful service for the meetings near by.

In 1829 he suffered the loss of his wife, who, during all their years of married life, had nobly done her part, caring for the home and bringing up the children. After her death he made his home with his son Thomas, who lived in the old home. His grandchildren were of great interest to him, and his later letters frequently refer to these. He was always very kind and attentive to children, and they, in turn, loved him devotedly. One little

incident will serve to illustrate his interest. It was told David Hunt by Daniel Williams, of Wayne County, Indiana:

"I remember well the visit of Nathan Hunt to my father's house when I was a little boy of eight or ten years. I stood in the corner near the great fireplace and listened to the conversation between him and my parents. When dinner was announced and we were passing to the kitchen, for our dining room and kitchen were all one, as he passed me he laid his hand upon my head and said: 'God bless the lad. What is thy name, my son?' I told him 'Daniel Williams.' 'Well, Daniel, if thou wilt be true and faithful to thy Heavenly Father thou wilt cross the ocean and stand before kings and princes for His name's sake.'"

This expression was of great comfort to Daniel Williams when, during a religious visit to England, he was sorely tried and his faith tested.

Very much of the preaching of Nathan Hunt was of a practical nature. He was saturated with Scripture truth and could quote texts with almost marvelous aptitude to drive home the lessons he was giving. While he was ready to defend the doctrine, and had a clear, penetrating mind in all matters relating to the welfare of the church, his main effort was exerted to induce people to surrender themselves to Christ and live holy, upright lives. He took familiar topics and showed how children should obey parents; how parents should train their children; dwelt upon the home life, and how husbands and wives should go in and out before their families; how neighbors and friends should live in brotherly love. He benefited neighborhoods and cured troubles and went about doing good.

One striking instance of his power is seen in the way he handled the "Wilbur separation" question in the Yearly Meeting. At that distressing time, when the Society of Friends had not learned that separations cure no evils, but rather engender them, two epistles came to North Carolina from Meetings purporting to be New England Yearly Meeting. Friends from the separating body were present to plead their cause, and they had sympathizers in our own membership, and things looked stormy for us here.

There were dear and valued Friends on both sides. Tradition is that Nathan Hunt spent the whole night in prayer and earnest exercise to know what was right for us; and, when the subject came up next day in response to the clerk's question which

of the epistles should be read, gave his voice for the one from the original body and followed in a masterly analysis of the doctrinal points, showing that John Wilbur had misinterpreted Joseph John Gurney. The event passed off without any trouble and we were saved a separation, and the atmosphere was cleared.

Nathan Hunt was an avowed anti-slavery man, and frequently dwelt upon the iniquity of the traffic in human beings and exerted himself constantly against the whole vile business.

One so much devoted to human progress and elevation as he, and so deeply interested in children and young people, would naturally be found amongst the leaders for education.

In 1827 Jeremiah Hubbard proposed to the yearly meeting that Friends should build a Boarding School for the education of their children. Nathan Hunt was the first one named on the committee, and Dougan and Asenath Clark, Joshua and Abigail Stanley, Thomas and Nancy Hunt—all members of his family—were also on this committee. From that time on until the school was opened, and as long as he lived, he devoted to it his chief labor of love. He was instrumental in securing nine thousand dollars towards its building and equipment, and at first his daughter Asenath, and next Abigail, were matrons. He spent much of his time at the school, where he was most welcome to students and teachers alike.

I have mentioned his possession of the mystic vision. Instances of this are frequent both in the traditions about him and in references in his letters. He was a psychopath, but with this mystic sense he also possessed an unusually healthy and sane mind, so that in him it never acquired the undue prominence which makes it a dangerous thing for its possessor and renders him an unsafe religious leader. One of the most remarkable experiences of this kind is worthy of a place in any account of him. He had been soliciting funds for the school, and had received the promise from his dear friend, George Howland, of New Bedford, Mass., that in case his whaling vessel, then out for three years, came home well laden with oil, he would give one thousand dollars to the school. I will quote the remainder of the story from David Hunt, who witnessed the scene:

"One beautiful spring morning I was standing on the old stone step leading to our part of the house when I saw grandfather, with a rake in his hand which he had been using at the barn, coming toward the house.

I saw as he came near the house that his countenance showed great excitement. As he came upon the steps he said to my mother, who was standing near the door, 'Well, Nancy, I shall get that draft from George Howland in a few days. I see his ship just at this moment sailing into the harbor at New Bedford and it is well laden.' He seemed so intensely delighted that I at once stepped inside to see and hear. My mother received the news with great pleasure, and going to the shelf close by, took down father's old diary and wrote down the day and hour, 9 o'clock in the morning.

"The mail facilities were not good in those days and it took a long time for a letter to pass the long distance from New Bedford to North Carolina. In about two weeks he got a letter from George Howland, dated at 11 o'clock of the very day mother had noted down, stating that his 'ship had just landed and was laden with 2,700 barrels of oil. I send thee a draft for $5,000.' My uncle, Nathan, was postmaster and brought the letter to him. It was opened and read on the old piazza where so many interesting circumstances had occurred. For more than two hours he, with my uncle and aunt and father and mother, sat there and talked of the school and its prospects, what had been done and what must be done for it. Finally came the hour for retiring. The old family Bible was brought out and turning to John XV., he read it slowly and deliberately, once or twice, making some slight comment as to its adaptability to the occasion. He then kneeled and prayed so earnestly that its benediction rests like an aroma upon my soul to-day. He prayed for God's blessing to rest upon the two families assembled there that night. He prayed for George and Susan Howland, that God might, indeed, not only bless them in basket and store, but that when they were done with time below, He would give them an abundant entrance into an everlasting inheritance above. He prayed for the prospective boarding school, that it might wield a powerful influence for good, that the church might be advanced to higher and holier aims in its administration of spiritual truths, and finally, that all mankind might be brought to a saving knowledge of Christ."

The following is his letter acknowledging this gift:

"Springfield, Guilford Co., N. C.,
1st mo. 27, 1837.

Dear Friend, G. H.:

"Thy truly acceptable favour of the 7th inst. came safely to hand on the 25th. It breathed so much of the spirit and feeling of the heart of the writer that it touched the inmost feelings of my soul with gratitude and thankfulness to the Lord, and tears trickled down my wayworn cheeks like falling rain, and I could say with David, 'Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runneth over, surely goodness and mercy shall follow me all the days of my life,' and by His holy permission 'I will dwell in the house of the Lord for ever.' 'The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein; for He hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the

Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart.' What a marvellous lesson of instruction is here brought to our view of the wondrous works of the Lord, and his regard unto his humble creatures who have clean hands and pure hearts, whose eyes are unto him as the eye of the servant is unto his master, and the eye of the maid unto her mistress? These shall ascend into the hill of the Lord, and stand in His holy place. How sublime the allusion to the seas and the floods, calculated to draw the attention of thy mind in a peculiar manner, as thou gatherest thy earthly treasure from them, by the favour and blessing of Him who appeared to Moses in a flame of fire in the bush, and instructed him what he must do; but Moses scarcely could believe he was prepared for such a service. He felt his extreme littleness, and fain would have put it on another. But he was the man called upon to do the business, and no other could take his place. So it is with every one of us; we have our place and labour assigned to us by the great Head of the Church, and no other can do it for us. Now, my dear G. and S., it presents to my mind to mention to you some of the language of the Spirit to the Church of Philadelphia: 'I know thy works; behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name.' O, my dear friends, you have a little strength, and have not denied the name of Jesus in perilous times, if you will be faithful, in the further language of the Spirit He will sustain you under the temptations and afflictions of time. 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' Words cannot express the nearness of feeling and sympathy with and for you, that I experienced in reading thy letter. It seemed as if I were present with you, drinking of the same cup, and mingling in your feelings and fears, beholding the trials that surround you, and the temptations that beset you. This cementing together in the celestial bond and covenant of light and life is more to me than gold or silver, or aught else that this world can give; and yet these things, under proper regulations, kept as the moon under foot, are great blessings.

"I do assure thee, my dear friend, thy kind donation to our boarding-school concern was a very cheering thing. My son, Thomas T. Hunt, one of the committee, was sitting near me when I read thy letter. He burst into tears, and said, he never had been more discouraged about it than he had been that morning; it really seemed like the light of heaven shining on the concern. I have no doubt it will have like effect on all the committee, and many other Friends. And truly, thy kind attention to me is exceedingly grateful.

Very affectionately,

NATHAN HUNT."

One little incident will serve as an illustration of his wisdom and discretion which seemed to govern all his actions:

"A short time previous to his attaining the age of four score he re-

signed his seat at the head of the meeting, observing that he felt best satisfied to do so while still in the possession of his mental faculties, lest he might be inclined to retain it when they become impaired and when he was no longer able to discern the true time for closing the meeting."

He was very tenderly attached to Joseph John Gurney, Jonathan and Hannah Backhouse and Eliza P. Kirkbride.* His letters to these friends breathe forth the same loving solicitude as the one quoted. A visit from Rowland Green, of Rhode Island, was one of the most joyful occasions of his declining years.

He quietly passed away in his ninety-eighth year on the 8th of Eighth Month, 1853.

Isaac Stanley, of Center, N. C., who, as a boy, was closely associated with Nathan Hunt, tells me that he was not a man of much means, and never had what would be regarded as a competency, but never allowed this fact to interfere with his sense of duty in ministering to the needs of his fellow-men. If he felt called of God to go, he went, and his affairs always prospered in his absence as well as they did when he attended to them himself. He, too, bears witness to the unfailing courtesy and self-forgetfulness of this man who was indeed as a prince amongst his people.

I take pleasure in adding two letters from two sisters who are amongst the very few still living who knew him and remember hearing him preach. The first is from Hannah Reynolds Osborne, who was teacher in the Boarding School and for years clerk of Women's Yearly Meeting, and is, even in her age and infirmity, a woman of rare culture and intelligence. The second letter is from her sister, Catherine P. Sheppard, who now lives in Pleasantville, Indiana.

" Thine of the date of my ninety-first birthday is to hand, and I much value the information it contains. Since nearly all of my schoolmates have passed the portal and gone before me, I greatly appreciate any intercourse with their children. * * * *

"My sense of sight has become so impaired that I have had to abandon the use of the pen and can greet my friends only with pencil marks, so I trust thee can excuse this feeble effort and accept it as the best I can do.

"I knew Nathan Hunt personally when I was quite a young girl, as a great preacher. As his daughter, Abigail H. Stanley, lived near to our meeting house, on his occasional visits to her he was very apt to stay over First Day and attend our meeting. In my childish fancy I regarded him as a personage of great dignity, one rather to be feared than approached, but in after years when I had opportunity of becoming more

*Afterwards Eliza P. Gurney.

acquainted with him, I ceased to fear him and came to love and respect him as a father.

"Of his career before my personal knowledge I only know that he said the little knowledge that he had from books he obtained by fire light of nights before he went to bed after days of hard work. In his public testimonies he was unsparing in his denunciations against wrong, especially unchastity and slavery, and sometimes became rash. In the public meeting on First Day of yearly meeting I once heard him say he 'would as soon hear an ass bray as to hear a slave-owner preach the Gospel.' When Friends took him to task for using such an expression, he said that was what came up and had to come out. In his manner of delivery, though very earnest, he was calm and dignified and graceful, using just sufficient gesture to properly emphasize his words. He never paced from one side of the house to the other and stormed at the audience by stamping the floor and pounding the railing with the Bible. Ministers never took the Bible to meeting in those days. They quoted largely from it, but it was from memory.

"The eccentric Mahlon Hockett always told where the text he quoted was found. Friends did not then have many Sabbath Bible schools. I think Nathan Hunt and his wife conducted one at Springfield. Friends thought that at home was the proper place for reading and that the hour allotted to worship should not be used for word reading, so their meetings were frequently held in silence. In some meetings, having no resident minister, sound preaching was highly valued and encouraged.

"The men all sat in meeting with their hats on. If any one offered vocal service, he took off his hat the while, and whenever any offered vocal prayer, the whole congregation stood up and turned their backs toward the speaker and the men took off their hats. If any one failed to do so, it was considered a misdemeanor. Whenever a woman engaged in vocal service, she took off her bonnet the while. They wore nice caps in those days which served the purpose of helping to keep their silk bonnets from becoming soiled on the inside. Sure, those silk bonnets were pretty and fine, but they were costly, easily spoiled and not nearly so comfortable as some other forms of head covering, and I don't regret that they have gone out of use.

"Nathan Hunt adhered strictly to the simplicity of address, apparel and manner of living so strenuously insisted upon by Friends in his time. They considered that deviation therefrom tended to foster vanity and lead away from the source of strength and weaken the power of the church as a means of soul saving. One valued member of our meeting would not go to wedding dinners when invited because he considered such entertainments extravagant feasting that tended to spiritual poverty.

"Nathan seemed to have no faith in the noisy demonstrations and protested against them as a mere delusion of excitement; did not understand that the still, small voice could be discovered in the earthquake or whirlwind, but must be listened for in the 'silence of all flesh.'

"It was told on him that he once met some Methodist ministers on their

way from a camp meeting, and on their boasting because some nominal Friends united with them and told him, 'We got some of your sheep today;' he told them, 'Only some hogs; sheep do not wallow.' A hostility then existed amongst the denominations one against another. There was very little co-working, each acting 'stand back; I am holier than thou.' Friends rarely consented for others to hold meetings in their meeting houses because they thought it would be yielding their testimony against war, slavery, oaths, hireling ministry,, etc. Because other churches supported their ministers who were constantly engaged in church service Friends considered them 'hired,' but they always paid the traveling expenses of their own ministers to whom they gave credentials.

"Nathan had a keen sense of discerning and retaining countenances. He said that on his second visit to New England he recognized many of the young people who had been children during his first visit. He was a great lover of children. His daughter-in-law, Nancy, who lived with him, used to say that in his advanced age when he lay down for his accustomed afternoon nap he seemed to sleep more soundly while the children romped in his room than when they were away, and he would frequently take up her babe and get it to sleep when she was busy.

"It appeared that during early life he had been an active business man, but of that my personal knowledge does not justify me in telling anything precisely, only that I used to hear him say that when the hour for his midweek meeting arrived he always suspended business and went to meeting, no matter what customers were on hand; but judging from circumstances he had been financially successful as he had the where-with-all to entertain his friends and some means to devote to the education of his children.

"He made no long journeys after I knew him, but occasionally visited neighboring Quarterly Meetings. He once obtained credentials to go to Indiana, but on account of increasing infirmity he failed to go; but so much wished to see his daughter, Sarah, who lived there, that he offered to pay traveling expenses for her to come to see him, which she did in good style accompanied by her husband, a son and daughter.

"As a private man, Nathan was sociable, courteous, polite and thoughtful for the comfort of others. The language he used both in public and private was nearer grammatically correct than that of most uneducated persons.

"It was while I was an inmate at the Boarding School that I had the privilege of the closest association with him. So deep was his interest in that institution and so great, earnest and successful his efforts to raise means for its establishment and support that he could almost be called its father.

"As the two first matrons were his daughters, he frequently made visits there, using his influence to uphold the hands of those immediately concerned in its domestic management. He would often come into our school-room and listen to the recitations. If at any time when he came

in there was no cushion in a chair some little girl was sure to run to another room and bring one, for which he always thanked her.

"As he was always sociable and interesting we used to avail ourselves of every opportunity for a few of us to gather around him in the parlor and hear him talk. He once told us of a rather strange story for which he seemed to have no explanation; he said that a little while before the death of his first wife when coming home one day, as he neared the entrance of the lot, he saw her come out of the door and walk away toward the spring with the pail that she used to carry water in her hand just as she always did when she went for water. He turned his attention from her, hitched his horse and went directly into the house to find her sitting at her flax wheel spinning. He was so astonished that he asked her how long she had been there; she replied she had not been out of the house for two hours."

This concludes the reminiscences of Hannah Osborne. The following letter is from her sister, Catharine P. Sheppard, of Pleasantville, Indiana, who is eighty years of age:

"Pleasantville, Ind., 3-20-1907.

"Dear Friend:—Having just received thine of the 15th, in reply will willingly give thee all the information in my power relative to the life of Nathan Hunt, Sr., although I feel that my limited acquaintance with him will not be of any value to thee.

"My first knowledge of him was in my childhood, when he appeared to me as an aged saint leaning on his staff, for I never saw him walk without his cane.

"When he occasionally visited his daughter, Abigail, at Centre, and I would hear him preach, I wished that I could listen to him all the time, and often in the night I imagined that I could hear his voice telling the wonderful plan of salvation.

"In after years when a student in our hallowed institution, he occasionally sat with us in our school-room and exhorted us to prize our great privilege by improving every moment of time in diligent study. Once told us that the sacred Scriptures were his rule of conversation, as he believed them to be correct language, and he knew no other grammar. Said he ever felt grateful to a Presbyterian minister, who offered him the use of his library in his boyhood, and those books he read at night by firelight, while his mother spun on her little wheel. On one occasion speaking of the privations and trials of his early manhood, incident to the time and country, said, once six Friends on their way from Abbot's Creek to Quarterly Meeting at Cane Creek called at his house for dinner, and one turnover apple pie was all they had; this they divided, each ate his portion, all were satisfied, he was thankful for the privilege of having this morsel to give, and continued his unwavering trust in his God.

"When the British soldiers were camped at New Garden, and used the meeting house in which to nurse their small-pox patients, his

benevolent disposition led him to minister to their necessities, in opposition to the remonstrances of family and Friends, but he only had a light attack of the disease.

"He was a true citizen, never neglecting to vote according to his judgment, and when he once left Yearly Meeting to vote at the polls, the New England Friends were much surprised, but he told them it was a debt he owed the national government and could not neglect to pay it.

"His ministerial gift was remarkable, and I anticipated that the publication of his diary and journal would be a treasure to that and all succeeding generations, until told that there were none to publish. They had been burned by Mary Sewel, who could not read, and when cleaning house mistook them for refuse paper. (Mary was an orphan to whom he had given a home in his family.) I have ever regretted that this occurred, but never heard as he ever referred to it in any manner. Very likely he thought it an event that ought to be forgotten for the girl's peace. In my many years of her acquaintance I never heard her speak of it.

"Thy friend,

"Catharine P. Sheppard."

David Sands in Maine, 1779, 1795

[The following extracts from the Journal of David Sands will be of interest in connection with the letters of Joseph Wing, pp. 113-116.]

....[1779] "Thence to Vassalborough, and had two meetings in our way, and through the extendings of best wisdom we have been preserved through all, to the praise of His worthy name. From thence to Jethro Gardner's, which we reached with much difficulty, having been lost in the woods, and had little hope of getting through; but considering the mountains, hills, and woods are all the workmanship of Him in whom I trust, my mind was easy. We were favored to reach our friends, who gladly received us, and we had one meeting to good satisfaction, here being some convincement. We had two meetings on our return to Vassalborough, one amongst a thinly scattered people, also to satisfaction; and one in a town called Winslow.

After having spent some time in and about Vassalborough, and had many meetings....we went to a new settlement called Winthrop, where we had divers meetings.

[1795]...."We returned to Salem, and after a short stay there we went to Lynn, from whence....I proceeded towards the eastward on horseback, taking meetings as they fell in course, and appointed many others. The journey was very trying to my feeble constitution, and I had a heavy cold, yet continued our course towards Kennebeck, where we arrived 5th Mo. 9th, 1795, and found things greatly altered since my first visit, being now a pretty large monthly meeting, where there was not the face of a Friend to be seen when I first visited the country (1777); but rather a hard warlike people, addicted to many vices, but now become a solid, goodbehaved body of Friends." "Journal of David Sands, London, 1848," pp. 26, 58.

Letters from Joseph Wing 1796-1798

(Furnished by M. G. S.)

Sandwich, 11 mo 12, 1796—

Esteemed Friend. Abram Swift *

* * * * * * * * * * * * *

I had a very Lonesome journey after I left Oblong all the way alone clear home which Rendered it very Disagreeable. Since that i have been a Longer one than that was, which was to hallifax & this Novia scotia & if thou would wish to know how i got there, there was fore that Requested Friends care which was braught from the monthly meeting of Nantucket up to the Quarter, which after being Deliberated on was Thought best to appoint a Committee to visit them, which was Done & it fel to my lot to be one of the Fore—it took about Nine weaks. We Sailed from Bedford in the Eighth month, & in ten Days landed at hallifax & after a visit there hired horses & Rhode to Anipolis a hundred & thirty miles, wheir we had many meetings among the people at larg.

Some of the oppertunities I believe will not easily be forgotten by them Nor us Nither.

There is many Seaking people in Them parts & haveing accomplished our appointment their, we hired a vessel & Endeavored to Reach home again & after beating fifteen Days, we gave up the prospect of Gitting thro by water & landed at the head of pennabscet bay where we parted.

Jethro Mitchel & William Roatch Jun'r went directly on. & James Davis & I went to See the young Convinced people where David Sands & I was the Summer before—

We had many precious oppertunities amongst them which Rendered our viset very agreable to us— they at broad Cove drew up a Request & sent on by us to the Monthly meeting to hold a mid weak meeting, which I Expect will be granted. & think that it will be but little while before they will hold a preparative meeting— Some of these begin to apear very Brile— we visited another meeting which was sat up by & thro' the Convince-

*Abram Swift had moved from Sandwich and settled in Nine Partners, Duchess Co., New York.

ment of David, where things was in good order among them. & heard From two other meetings that was sat up in like manner. where they seam to Do well. & when i got home i Received a letter from David Sands wrote Last of 7th month from London, Just before he Embarked for hollen & Germany & said that he haith Sent a thousand books to the people of the Eastern parts, which is got to Boston. His health is much better than it haith been. * * * * * * * * * * *

I may inform thee that there were Seven of the Followers of timothy Davis [1] Requested at our last monthly meeting & more is Expected & we have a prety Deal of that kind of agreable Service to Do which I hope will Increase.

Dont forget that Joseph Wing will be very glad to receive a line from thy hand— So haveing nothing more to Communicate at this time- with a Salletation of affectionate love

Joseph Wing.

Sandwich in Barnstable Countie

The 8 of 12 mo 1798.

Dear Friend Joanna Swift. [2] these may inform thee thy Exceptable Communication of 10 mo 4th Came Safe to hand, altho Nearly two months from the Date their of; * * * * * * * * * *

I may inform thee that it haith been my lot to travel twice thro Noviscotia since I saw thee. the first time I believe I have given thee the perticulers of before: & the last viset Was in Company with John Wigham [3]

I was gon from My own home three months to a day & traveld by land & water 1775 miles. in many places where Never a Friend traveld before—

Sometimes traveld from 12 to 17 miles between houses & had the advantage of a foot parth with marked trees to Gide us. Sometimes got but two meals a Day & them were Corse tu: These were Walks Not very pleasant to the Natural part, but so it is & it is Not best that we should have Smooth things all the time: we had once to lay in the bottom of a Small bote & coverd us with our Sales, once laid on the beach by the Side of a Fier &

[1] For note on Timothy Davis, see page 91.

[2] Joanna Swift was wife of Abram Swift.

[3] Friend Minister from *Scotland.*

had our Saddle bags to lay our heads on & our Great Coats & Misketers to Cover us. & once Expected to have laid in the woods without the advantage of Fier or victuals & had Come to a Conclusion in what manner it should take place, but Jest before Daylight left us. we saw a lite which proved to be a hous to our great joy & Sattisfaction— So the Great Master is pleased at times to try us with the Site of Danger & then from time to time Doth preserve us from it—: in this Dessolate Wilderness there was many kinds of Wild Varmants which had been known to pray upon people: but after a long travel of this kind, to have got amongst our Friends again & Come to Set Down in a Meeting with them. I could compare it to a man that had been Kept on very Short alowance of Food & then New what it was to abound To give thee the perticulers of this Journey is more than could be Comprised in a letter— I may inform the that their is a good prospect of their being two meetings of Friends Set up in them parts & I may inform the that when I Traveld with David Sands their hath such a Convincement taken plase that their haith been five meetings Set up within the Compas of Vasselborough monthly meeting since David went away & three others in Different plases in the Eastern Countrie.

Three New meeting houses is built this Somer past within the Compas of Vasselborough monthly meeting, each of them 40 feet long by 30 wide that meeting of Vasselborough is as much of a Favored meeting as i know & I Dont Know but it is owing to Such a Great Field of labour that they have to go thro.

Five meetings under the care of Committees & Such a larg Number of Requesters that their is Committees Continually in Exercise— But I cant give thee such an encouraging account of any of the little meetings in the old Settlements here.

Soon after the Return of Timothy Davis to Society. we had a Larg number that Returned back with him, that our meetings was much crowded with that very Exceptable labor. of Restoring of backsliders to unity agane— But that seems to be got thro' with at the present.

So take our meetings here together it is a low time in Society: yet their is a Remnant in all our meetings which i believe is under a proper Exercise for the prosperity of Truth: but the Groth & increas of Society apears to be in the Eastern Countrie. I think

we have Good Reason to Expect a larg body of Friends to be gathered in them parts—

Their is one meeting set up about 70 miles below Vasselborough & their is Some Expectation of a Nother being Set up in time about 30 miles below that. Wheir Daniel Haviland traveld the Somer past. Whose Labors With his brother Roggers haith I believe been much to the Sattisfaction of the honest hearted ones. I was Layd up with a Sore When Daniel & companion was heer that I did not Git out to meeting: But having got wel when Rogger & his companion Came I was in company with him & his Companion about two weaks— went with them to Nantucket Whom I think haith been much Favoured in his labours in these parts—

* * * * * * * * * * * *

Now to give thee some acount of the Deaths that haith been in these parts Peleg Hoxie & two Daughters, one of them was wife to Jashub Wing the other Single—on Scoten Neck the old Neger by the Name of peter which was thought to be more than a hundred: Ann Wing Mother to John Wing. at the Seder Swamp the widdo mary Hoxie the old widdo Anne Allen mother-in-law to Georg Allen paul wings Second Son Zacheus, Timothy Davis & his brother Nathan & his Daughter Mary— I dont Recollect any others at present—

Paul Wing haith Married his two Daughters Hephziba & beulah, one to a man in Salem the other to a man in Lynn Removed about a month since & apear to be married very wel. Stephen Wing haith maried his two Eldest Daughters one to David (?)illeys Son the other to Edward Shoves son at Barcley.

My neighbor Ebenezer Wing haith buried his wife— * * Give my love to Tripp Mosher when thou sees him & tel him that i have jest Received a letter from Jacob Taber of Vasselborough informing of their Jest Receiving Five Requests from persons that live at the west pond to joyn the Society.

With that love which is not Subject to Chainge I bid thee Fare wel

Joseph Wing.

The Setting Up of Ohio Yearly Meeting[1]

[Some inquiry having been lately made regarding Friends in the western part of Pennsylvania, THE BULLETIN is indebted to our friend, Kirk Brown, the custodian of the early records of Baltimore Yearly Meeting, for the following transcripts from the original Minutes relating to the setting up of Ohio Yearly Meeting. At what period Red Stone Quarterly Meeting went out of existence, the Editor is not informed, though doubtless the records of Ohio Yearly Meeting would show.—Ed.]

"At a Yearly Meeting of Friends held in Baltimore, for the Western Shore of Maryland &c. by adjournment from the 15th of the 10th. Month to the 19th. of the same inclusive 1810.

The seventeenth of the month and fourth of the week.

Red Stone and Salem Quarterly Meetings having forwarded for the Consideration of this meeting propositions for a Division thereof, so as to establish another Yearly Meeting on the western side of the Alleghany? which being weightily considered, a tender sympathy was felt for Friends in this remote Situation to the westward? and the Exercise into which the meeting was introduced on the subject resulting in a conclusion that it be refered for further consideration."

"At a Yearly Meeting held in Baltimore, for the Western Shore of Maryland &c. by adjournment from the 14th. of the 10th Month to the 18th. of the same inclusive, 1811.

Fifteenth of the Month and third of the week.

The very important subject in relation to a Division of this Yearly Meeting, refered for further Consideration from the meeting last year being resumed? and the four Quarters west of the Alleghany Mountains, having in their Reports expresed their united Judgement in favor of establishing a Yearly Meeting, Northwest of the River Ohio, a weighty deliberation thereon engaged the attention of the meeting, and much tender feeling being witnesed thereon engaged the attention of the meeting, for Friends in their remote situation, it was concluded that a Committee be appointed to unite with a Committee of women Friends in deliberating further on the Proposition, and to report to a future sitting. The following Friends were accordingly appointed, to the

[1]Taken from "Minutes of Baltimore Yearly Meeting of Friends." Liber 4, Folio 355, &c.

service, Viz. Evan Thomas, Thomas Moore, Isaac Balderston, Gerard T. Hopkins, Joseph Griest, Thomas Wood, Solomon Shepherd, Abel Thomas, James Mendenhall, Asa Moore, John McPherson, Israel Janney, Thomas Farquhar, Henry Mills, William Wood, Samuel Potts, Horton Howard, Camm Thomas, Abraham Warrington, William Heald, Elisha Schooley, Robert Hannah, John Hunt, James Hadley, Thomas Shreve, George Ellicott & Goldsmith Chandlee.

"Seventeenth of the Month and fifth of the week.

The following Report from the Committee appointed on the subject of the subject of a Division of this Yearly Meeting was read and considered Viz.

To the Yearly Meeting now sitting,

The Committee appointed to take into consideration the proposal of a Division of the Yearly Meeting as brought forward from the Quarterly Meetings west of the Alleghany Mountains, having meet in company with women Friends, by a free communication of sentiment, are united in believing [it] to be a right one, but are most easy to propose that the weighty subject may continue under the Consideration of Friends another year? and the Yearly Meetings with which this corresponds may also be informed thereof.

Which is submited to the Yearly Meeting,

Signed on behalf of the Committee,

Evan Thomas,
James Mendenhall,
Mary Mifflin,
Sarah Janney."

"At a Yearly Meeting held in Baltimore, for the Western Shore of Maryland &c. by adjournment from the 12th day of 10th. Month to the 16th. of the same inclusive 1812.

The consideration of the important subject of a division of the Yearly Meeting? as continued from the meeting last year, being resumed, copies of minutes were produced from the Yearly Meetings of friends in Philadelphia, and Virginia, informing that each of the said meetings had appointed a committee (most of whom were present) to unite with us in deliberating thereon. It was concluded to refer the subject to the consideration of a com-

mittee in conjunction with those Friends now attending by the appointment of the above Yearly Meetings, and such committee of women Friends as may be appointed by their meeting? and to report to a future sitting. The following friends were appointed to that service. Isaiah Balderston, Evan Thomas, George Ellicott, William Riley, Thomas Wood, Joseph Griest, John Talbott, Abel Thomas, James Mendenhall, Israel Janney, Asa Moore, Thomas Shreve, David Grave, Joseph Thomas, Henry Mills, John Haines, Joseph Steer, Jonathan Taylor, Isaac Parker, Horton Howard, Thomas French, Thomas Grissell, Samuel Davis, Nathan Galbreath, John Furnace, Mordecai Walker, Ennion Williams, John Stall & Gerard T. Hopkins.

Thirteenth of the Month and third of the week.

The Committee appointed on the important subject of a division of this Yearly Meeting brought in the following report, Viz.

To the Yearly Meeting now sitting.

The Committee appointed to unite with women Friends in a further consideration of the interesting subject of a Yearly Meeting, to be held in the state of Ohio, Report we have several times met, and have had the company of several brethren of the Yearly Meetings of Philadelphia, and Virginia, and believe that in our deliberation we have been favored with a degree of solemnity, under which we are free to propose that the Quarterly Meetings west of the Alleghany Mountains within the Verge of this Yearly Meeting be at full liberty to convene together at Short Creek, on the third first-day in the 8th. Month next in the capacity of a Yearly Meeting; agreeable to their prospect and desire as expressed in the Report to the meeting last year.

All which we submit to the Yearly Meeting.

Signed on behalf of the Committee,

by James Mendenhall, Rachel Neive,
Gerard T. Hopkins, Sarah Brown.

which was united with, and the Quarterly Meetings to the westward of the Alleghany Mountains, which hitherto belonged to this Yearly Meeting, were left at liberty to send Representatives thereunto accordingly."

William Rotch and John Hancock

In connection with the paper on William Rotch, which appeared in the last number of THE BULLETIN, the following extracts from the correspondence of John Hancock will be interesting:

BOSTON, April 5, 1765.

"I duly note what you say of oyl and the Conversation you had with Buxton, Symes & Enderby. I wish their and your determination as to a limitation in the price of oyl could take effect. You do not so well know the disposition of some of their connections here as I do, having had frequent conferences on the Same Subject, but to no effect.....I should be very fond of keeping the price down, but if others will give a greater price I must not have my hands tied.....I shall, however, be better able to write you more fully by next opportunity as I can know more of Mr. Rotch's plans and designs and whether he is inclined to be on amicable terms, tho' he this day called upon me, and mentioned what his Friends wrote and that he was disposed to Effect their plan, and desired that we might confer together on the Subject, and I appointed a day for him to dine with me, and no one else, when we shall talk matters over, after which I will acquaint you with the result."

The result of the conference could not have been very satisfactory to Hancock, for he writes a few days later:

"I have had a long Conference with Mr. Rotch agreeable to your desire, Respecting oyl trade. He appears to be disposed to be upon amicable terms and to be aiding & tells me he will strictly abide by the instructions he has received from Buxton, Symes & Enderby, how farr; Time can only discover. You are not so well acquainted with that Gent. as I am; but I will for once try him, which but for your desire, I should never have even had a thought of doing."

In a letter of July 6, 1765, we find another reference to William Rotch, from which it would seem that the agreement had not been very successful, for Hancock writes:

".....I have done the utmost I possibly could and considering the Situation of things have succeeded tolerably well, for the whole of Mr. Rotch's Vessells——are detained for want of oyl."*

*The above extracts are taken from A. E. Brown's "John Hancock, His Book, Boston, 1898," pp. 64, 65, 67, 77.

List of Members

Added Since Second Month, 1907

Allen, Clement E., Media, Pa.

Allen, Mary S., 142 N. 16th St., Phila.

Bacon, Herbert M., Torresdale, Phila., Pa.

Bailey, Hezekiah B., 315 Union Trust Bldg., Cincinnati, Ohio.

Barr, Daisy B., Fairmount, Ind.

Blanchard, Eliza T., Bellefonte, Pa.

Carey, James, Jr., Baltimore, Md.

Carey, Margaret T., 1004 Cathedral St., Baltimore, Md.

Cary, John R., Roland Park, Baltimore, Md.

Coffin, Charles F., 3232 Groveland Ave., Chicago, Ill.

Fellow, Henry C., Alva, Oklahoma.

Hussey, Timothy B., North Berwick, Me.

Jones, George L., Vassalboro, Me.

Lowry, John C., 1811 Chestnut St., Phila.

Moore, J. S., Galena, Kansas (P. O. Box 235).

Neave, Samuel R., Hughesville, Md.

Pope, John L., 2022 E. 107th St., Cleveland, Ohio.

Spicer, J. Lindley, 29 Cherry St., Poughkeepsie, N. Y.

Stranahan, Edgar H., 220 Fife Ave., Wilmington, Ohio.

Tatum, Mary, Park Avenue Hotel, N. Y.

Webster, Samuel C. (M.D.), Westerly, R. I.

White, David F., Rich Square, N. C.

White, Richard J., 13 North St., Baltimore, Md.

Wickersham, W. B., Public Library, Chicago, Ill.

Wood, L. Hollingsworth, 2 Wall St., New York.

Wood, William H. S., 14 E. 56th St., New York.

ELIJAH COFFIN
1798—1862